

MOTION

Humbly presented

To the Consideration of the Ho.
Honourable the Committee of the high Court of

PARLIAMENT

Constitution of the Bishops, concerning the Bishops of

COMMON PRAYER.

October 8. 1641.

As also, an Honourable

SPEECH,

Made by Mr. Pymme.



Printed for H. Walker, 1641.





Q V A E R I E S

Concerning the Booke of *Common-Prayer*.

I.

WHether the Preface before the Booke of *Common-Prayer*, doth not sufficiently prove that the intent of those, by whom that Forme was established, were fully resolved, that afterwards in conveniency of time, it should be altered? *Published in the dayes of Edward the 6.*

2. Whether those Ornaments wrought with Images upon them, as *Copes in Cathedrall Churches*, and those Garments which the Bishops weare of woollen, and some of silk, with linnen sleeves and surplices worn by others of the Clergy, be warrantable by Gods Word, to be used in our Churches by the Clergy, as holy Vestments? *Isay, 30. 22. Deut. 10. 22. 11. Levit. 19. 19. Luke 19. 35.*

3. Whether the Absolution pronounced by the Minister to the people, after Confession, be not direct Popery; and such Discipline, as Christ and his Apostles never left to the Church? *Rev. 3. 7. Psal. 45. 11. Iohn 1. 29.*

4. Whether whilst the Minister prayeth, the people should not rather goe along with him, in what he prayeth: answering Amen onely, or some such Expression; rather then by breakes to answer by responds: as it is ordered in the Booke of *Common-Prayer*? *Dent. 27. Acts 1. 24. 1 Cor. 14. 16. Acts 16. 25. Acts 20. 36, 37. Acts 12. 12.*

5. Whether the Minister, and the people, each changing their part, at every other verse in the reading of the *Psalms*; be not contrary to the custome of the *Primitive Church*? *1 Tim. 4. 13. Acts 15. 31. Luke 4. 16. Heb. 2. 12.*

6. Whether all the Canonickall Scripture, ought not rather

to be read through every yeare: then that onely, and the rest left out, and part of the Apocrypha taken in, and used as it is?

Dan. 10. 21. Mat. 21. 4. 2. Ioh. 5. 39. 1 Cor. 16. 26.

7. Whither it be not a great absurdity, to compell our Ministry to use such Songs as are translated out of the *Papists Service Booke*, and are not in the Scripture, though otherwise perhaps lesse offensive as *Te Deum Laudamus*, in English, &c.

The Papist Clergy doe delude the people with this hymne to beleeve a most abominable lye of a Maid in Saxony. Of whom they have placed a story in their Service Booke, before the said hymn. There was (say they) a young, and an holy Virgin in a Monastery of Nuns, and it hapned once in a great Feast, that she was at matens in the quier. But because her Mistresse did dread her feeblennesse, she bad her go rest her in the Dortour. The maid was sorry, and loth to goe thence, and therefore after she was gone out, she abode a while without the quier. And when this hymn, wee praise thee, O God, was begun, she saw (in a spirituall vision) heaven open, and the sisters quier lift up to heaven. And when they came to say after. To thee all Angels cry aloud, she saw all the Orders of Angels kneele downe, and with great reverence doe worship to God, singing with the quier. Holy, Holy, Holy Lord God of Saboth. And when they came to this. The glorious Company of Apostles praise thee, she saw the Apostles kneele downe to God, and sing forth with the quier. The same did the Prophets when they sung. The goodly fellowship of the Prophets praise thee. And so of the Martyrs. And then all Confessors, and Virgins, joynd with them to the quier, and sang forth with them with great joy. And when the last verse was in singing. O Lord in thee have I trusted, the quier came easily downe againe toward the Earth, and Heaven closed, and that heavenly blisfull Company was seen no longer.

*This blasphemous lye is related in their *Papists Service Booke*.*

8. Whi-

8. Whither to stand up at the repeating of the Creed, be a Ceremony of absolute necessity? *Acts* 28.23,24. *Ezek.* 23.26. *Eph.* 6.11. *Phil.* 4.1.

9. Whither in order of the 3. Collects, that for grace, should not rather be first used, but is last, and after praying against our enemies, or for peace? And whither in that Collect for grace it be proper to call it the beginning of the day at 10. of the clock; or to call it night, at 2 or 3 in the afternoon, as it is there used? *Exod.* 22.29. *Rom.* 8.23. *Rom.* 11.16. *Mat.* 6.33. *Ioh.* 5.44.

10. Whither that expression, Almighty, and everlasting God, which only workst great marvels, send downe upon our Bishops, &c. be a warrantable Prayer fit to be used? *Mark* 11.24. *Rom.* 12.12. *Mat.* 21.13. *1 Pet.* 3.17.2 *Sam.* 17.18,19, &c.

11. Whither it be not according to the primitive Church, and after their Discipline rather to read the Gospell before the Epistle, then after: the Gospell being first preached by Christ himselfe, and the Epistles written by the Apostles afterwards? *Mat.* 13.11. *Marke* 13.10. *Acts* 13.24. *Ioh.* 19.39. *Gal.* 4.13.

12. Whither such Jewish Ceremonies, as to bring Offerings to the Curate, are not utterly abolished by Christ? *Eph.* 5.1. *2. Heb.* 10.10. and *ver.* 11.14.

13. Whither our almes doe deserve any thing at Gods hand? If not, why should we pray God to accept them, as is used in the Prayer for Christs Church militant here on earth, as it is titled? *Mat.* 6.1,2,3,4. *Rom.* 3.27. *Gal.* 2.16.

13. Whether the Minister is to joyne with the people to pray for Gods Heavenly grace; especially, for the Congregation present, as it is used in the said prayer, and not rather particularly, because Gods especiall Graces doe belong onely to his Elect? *Ioh.* 4.10. *Isay* 37.21. *Ezra* 10.1,2,3. *Acts* 4.31,32. *Iohn* 17.9. *verse* 20.

15. Whether the gesture of kneeling, ought to be used, at the receiving of the Sacrament of the Lords Supper, rather then to sit, as the Apostles did; the contrary being never commanded in Gods Word, nor practised in the Primitive Church? *Math. 26. Mar. 14 Luke 22. 1 Cor. 11.*

16. Whether it be of any consequence, to demand of the Infants Godfathers, & Godmothers; (as they are called) whether they forsake the Devil, &c. or whether they believe in God, &c. And they to answer in the childs behalf, as grounds of receiving the Child into the Church; and baptizing it? *Mat. 3. Acts 18. 25. Rom. 6. 3. 1 Peter 3. 21.*

17. Whether it be lawfull to signe the child on the forehead with a Crosse, there being no precedent for it in GODS Words, it being onely a Popish Ceremony? *Ezek. 13. 3. Joh. 10. 5. Mat. 15. 6. 2 Cor. 6. 6. 1 Iohn 5. 21.*

18. Whether the child be not sufficiently baptized, that is baptized in the name of the Father, and of the Son, & of the Holy Ghost: that it must be brought to the Bishop after to be confirmed of him? *Mac. 3. 11. Mar. 1. 4. Joh. 1. 33. 1 Cor. 1. 14. 15. 16.*

Many other *quarrees* concerning Matrimony, and concerning visitation of the sick, and the Buriall of the dead, and the Churching of women might be made. But to fould up all in that one saying, presenting them together in the last place with that expression at the beginning of Communion: The words are these.

Brothermen, in the primitive Church, there was a Godly Discipline, &c.

And by and by after, is said againe.

In the stead whereof, untill the said Discipline may bee restored againe (which thing is much to be wished), it is thought good, that at this time in your presence, shall be read the generall Sentences, &c.

Mr. Pym



Mr. Pym his worthy Speech in Parliament,

THE distempers of this Kingdome are well knowne, they need not Repetition; for though we have good Lawes, yet they want their *Executioner*: if they be executed, it is in a wrong *sense*. I shall endeavour to apply a *remedy* to the *breaches* that are made. And to that end, I shall discover first the quality of the *Disease*.

1. There is a Design to alter Law and Religion, the Parties that effect this, are *Papists*; who are obliged by a maxime in their Doctrine that they are not able to maintain their Religion but to extirpate all others.

2. The second is our *Hierarchy*, which cannot mount to the height they aynte at, without the breach of Law.

To which Religion necessarily joyns, that if the one, the other falls.

3. *Agents* and *Personers* to forraigne States, who see, we cannot comp'y with them, if we maintain the Religion established with us, contrary to theirs, here we intend the *Spanish white Gold worke*, which are of most effect for *Earthly promotion*; as for petty promotion, not *constituted*. And such are our Judges Spirituall and Temporall. Such are also our *Counsellors of State*, all these setled in their contrivements, that aynte at one end, and to this purpose they walk on foure feet, discountenancing of *Preachers* and men vertuous for Religion, persecuted under the Law of *Purity*.

The second is the discountenancing of *Preachers* of contrary *dispositions*.

3. The negotiating with the faction of Rome, by frequent *Preaching*, and instruction to each of the absolute Monarchy of Kings. Here follow severall Heads.

The

THe politicall interpretation of the law to serve the times, and this to impose *taxes*, with the colour of law A Judge did it, when a *habeas Corpus* was paid for, by keeping the King in continuall want, that he may seeke to their Counsell for reliefe. To this purpose they keepe the Parliament in distaste that their Countie might be taken. The King Himselfe is brought to this, like a woman that useth her selfe to poyson, when she might eate good meat. Search the Chronicles, and we shall see, no King ever used Parliaments that was brought to this want, Arbitrary proceedings in Courts of Justice; we have Law left to the Conscience of a single man, all Courts are now of Conscience.

Plotters to enforce a warre between France and Us; that when we had well wearied one another, we might be brought to what scorn they pleased. The petition was only Unity, the suddain dissolving of Parliaments, and punishing of Parliament men, to affright us from speaking what we think, one was committed, for not delivering up the Petitions of the House, a Declaration which slandereth our proceedings, as full of lyes, as letters, who would have the first ground to be our Example; and *Papists* under appearance to the King his best Subjects; for they contribute money to the warre, which the *Protestants* will not doe.

The other is the Military, by getting places of importance into the *Papists* hands, as who were Commanders in the late Army, but they who were strong in Arms, but they, to whom their Armor is delivered contrary to the Statute.

Their indeavours are to bring in strangers to be billitted upon us.

We have had no accompt of the Spanish Navy, and our feare is from Ireland, the next is papisticall, that proceeds of Agents here in London, by whose desires many *Monasteries* and *Nunnries* are erected.

FI N'IS.

